

Ancient Subterranean Tunnels Of South America

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(From various sources)

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by David Hatcher Childress

All are architects of fate,
Working the walls of time:
Some with massive deeds and great;
Some with lesser rhyme.
-Longfellow, "The Builders"

What if I told you that I had been inside a fantastic tunnel system that runs beneath the continent of South America? Would you think me a liar? Or worse yet, insane? Though I admit it is a story that seems difficult to believe, I am telling the truth. Read on, dear reader, and decide if I am mad or lying.

Although it seems incredible, there is a great deal of evidence to show that a network of ancient tunnels exists throughout much of South America. Legends abound on this tunnel system, and I can state that I have even been inside some of the tunnels on this strangest of continents.

The Gold of the Incas

Legends of tunnels in South America surfaced almost immediately after the conquest when the Spaniards discovered that the Incas had hidden much of their treasure-sacred relics of pure gold either beneath the Inca capital of Cuzco or in a secret city known as Paititi. Either way, legend had it that a tunnel system was used.

The history of the conquest of the Inca Empire by the Spanish is one of the most bizarre and incredible stories of history. That Francisco Pizarro with only 183 men could conquer a sophisticated empire of several million people is a feat that has never been equaled, and probably never will be!

Pizarro made his first expedition down the Pacific Coast from Panama in 1527, attracted by rumors of gold and other treasure. A Greek of his company went alone from the ship into an Inca village on the coast, and was taken to be a returning god by the natives. They brought him to a temple filled with more gold than he had seen in his life. Returning to the ship, he told Pizarro about the fabulous wealth he had seen. Satisfied that the rumors were true, Pizarro returned to Panama and then to Spain to prepare another expedition. He set out again in 1531, landed on a lonely beach in Ecuador and began marching inland. He was entering the newly united Inca empire, which had just recovered from a

civil war. The people of Peru, Bolivia, and rest of the Inca empire were not all true Incas, but largely Quechua and Aymara Indians. Incas were the ruling elite, of a different race, who believed themselves descended from "MancoCapac," a red-haired, bearded messenger from God.

After taking the town of Tumbez and putting quite a few of the people to death, the Spanish conquistadors continued their march south. At Cajamarca, they were received by Inca royalty with great pomp, splendor, and gifts. The ruler of the Incas (or more correctly, "the Inca") Atahualpa was impressed by their beards and white skin, believing them to fulfill a prophecy about the return of Viracocha, the legendary bearded prophet from a far away land who had visited the South American peoples many hundreds of years before. American Indians have no facial hair, though the first Incas are said to have had reddish-brown hair and beards, like Viracocha. Therefore, Atahualpa believed that the Spanish were Incas themselves, Sons of the Sun, gods in their own right, just as he, the Inca, was a god.

The conquistadors remained in Cajamarca for a time, while the Inca showered them with gifts. In fact, the Incas believed that the horses ridden by the Spaniards were also men, and assumed by the way the horses constantly chewed on their bits that these were the horses' fodder. The Incas would put bars of gold and silver in the horses' feeding troughs, saying, "Eat this, it is much better than iron." The Spaniards found this quite amusing, and encouraged the Indians to keep bringing gold and silver for the horses to eat!

Finally, Atahualpa himself came to the Spaniards from his nearby palace. During this audience inside the walls of Cajamarca, Atahualpa had with him no less than 30,000 men, all under strict command not to harm the Spaniards, even if they themselves were attacked. This prohibition proved to be their downfall. The conquistadors kept many of their men in hiding, ready to attack, as Pizarro and his generals with the Dominican friar Vincente de Valverde had their audience with Atahualpa in the townsquare.

The Inca welcomed them as Viracocha Incas and fellow Sons of the Sun. Then the friar Valverde addressed the Inca, telling him about the one true faith, and the most powerful men on earth, the Pope and King Charles of Spain. After a long speech translated by the Indian Felipe, the Inca asked the source of the friar's material, who responded by handing the Inca a Bible. The Inca placed it to his ear. Hearing nothing, he threw it to the ground.

This rather un-pious gesture from Atahualpa was just what the conquistadors were waiting for. The Spaniards attacked in full force, many from hiding, and began a slaughter of the Incas. They killed literally thousands, many of whom were trying to escape. Not one conquistador was hurt, with the exception of Francisco Pizarro himself, who was wounded by one of his own men as he reached for Atahualpa.

And so was Atahualpa kidnapped by a mere 160 gold-crazed conquistadors (some of the original 183 had died of disease and in earlier battles). To secure his freedom, Atahualpa offered to give the Spaniards gold in exchange for his release. Sensing that they still did not realize the fabulous wealth at his command, Atahualpa stood up in the room in which

he was imprisoned and reached as high as he could; he offered to fill the room with gold to that height in return for his release. The Spaniards agreed.

Complicating the story at this point were several intrigues. First, there was a great rivalry between Francisco Pizarro, his brother Ferdinand, and Don Diego de Almagro. Indeed, Francisco Pizarro and de Almagro were bitter enemies. Second, Atahualpa was still at odds with his brother Huascar, who by many accounts was the legitimate heir to the Inca throne. It had been the civil war between the two brothers that had weakened the Inca Empire just prior to the arrival of the Spanish. While he was still in captivity, Atahualpa ordered Huascar arrested, believing him to be plotting a takeover of the Empire. Both Atahualpa and Huascar now took a rather fatalistic attitude to the events taking place, as their father had predicted such a conflict before his death.

Third, most of the subjects of the Inca Empire were not Incas, but common Indians of entirely different races and cultural heritages. Few were loyal to the Incas, and many of them eventually sided with the Spanish. Finally, again from captivity, Atahualpa ordered his brother Huascar killed, thinking this would save the empire from him, believing that the Spaniards may not release him even after the ransom was paid. All of these factors together set the stage for the fall of the greatest civilization extant in the Western Hemisphere at the time.

It took some time for the gold to reach Cajamarca, as it had to be brought from Quito, Cuzco, and other cities that were hundreds of miles away. While the ransom was being gathered, Pizarro sent some of the conquistadors as emissaries to Quito and Cuzco to ensure that Atahualpa had not ordered an assault on Cajamarca. When they returned, they reported that fabulous wealth was to be found in these cities. The Incas did not use gold, silver, and precious stones for currency as Europeans and other cultures did. Instead, they were valued for decoration, and used extensively for religious objects, furnishings, and even utensils. Many buildings had interior gold-lined walls, and exterior gold rain gutters and plumbing. Therefore, when the Inca was ransomed for a roomfull of gold, to the Incas it was as if they were paying with pots and pans, old plumbing, and rain gutters!

These were sent gladly, though religious objects and those with esthetic value were not. The ransom paid has been estimated to have been 600-650 tons of gold and jewels and 384 million "pesos de oro," the equivalent of \$500,000,000 in 1940. Given the rise in the price of gold since then, today that ransom would be worth almost five billion dollars.

Not surprisingly, once the ransom was paid, Atahualpa was not released. The Indian interpreter, Felipe, had fallen in love with one of Atahualpa's wives, and he was keen to see that the Inca did not survive. He spread the rumor that Atahualpa was raising an army to storm Cajamarca. This being the only excuse the Spaniards needed to execute the Inca, he was condemned to death. Spaniards who had befriended Atahualpa advised him to convert to Christianity before his execution, which would allow the Dominican fathers to strangle him as a Christian rather than burn him at the stake as a heretic. He complied, was baptized, then strangled. This was done even though more gold was on its way, as part of a second ransom, worth much more than the first.

Meanwhile, three Spanish emissaries came back from Cuzco, the Inca capital, with even more treasure, looted from the Sun Temple. They brought an immense cargo of gold and silver vessels loaded on the backs of 200 staggering, sweating Indians. And the second ransom train of 11,000 llamas was on its way to Pizarro's camp. Loaded with gold, it had been sent by Atahualpa's queen from Cuzco. But when they heard of the Inca's assassination, the Indians drove the llamas off the road and buried the 100 pounds of gold that each animal carried.

Sir Clements Markham, who had a particularly keen knowledge of Peru, believed that the gold was hidden in the mountains behind Azangaro. The Cordillera de Azangaro is a wild sierra little known to foreigners, the name in Quechua meaning, "place farthest away." It is believed that this was the easternmost point in the Andean cordilleras which the old Inca empire dominated. However, other versions of this story say that the treasure was hidden in a system of tunnels that goes through the Andes.

One fantastic treasure story involves "The Garden of the Sun." Sarmiento, a Spanish historian (1532-1589), wrote that this subterranean garden was located near the Temple of the Sun. "They had a garden in which the lumps of earth were pieces of fine gold. These were cleverly sown with maize the stalks, leaves and ears of which were all of gold. They were so well planted that nothing would disturb them. Besides all this, they had more than twenty sheep with their young. The shepherds who guarded the sheep were armed with slings and staves made of gold. There were large numbers of jars of gold and silver pots, vases, and every kind of vessel."

Shortly after the conquest of Peru, Cieza de Leon, part Inca and part Spanish, wrote, "If all the gold that is buried in Peru ... were collected, it would be impossible to coin it, so great the quantity; and yet the Spaniards of the conquest got very little, compared with what remains. The Indians said, 'The treasure is so concealed that even we, ourselves, know not the hiding place!'

"If, when the Spaniards entered Cuzco they had not committed other tricks, and had not so soon executed their cruelty in putting Atahualpa to death, I know not how many great ships would have been required to bring such treasures to old Spain as is now lost in the bowels of the earth and will remain so because those who buried it are now dead."

What Cieza de Leon did not say was that, although the Indians as a whole did not know where this treasure lay, there were a few among them who did know and closely guarded the secret.

After seeing the fineness of the treasures in Atahualpa's first ransom, Pizarro had demanded that he be shown the source of this fabulous wealth before he would release the Inca. He had heard that the Incas possessed a secret and inexhaustible mine or depository, which lay in a vast, subterranean tunnel running many miles underground. Here was supposedly kept the accumulated riches of the country.

However, legend has it that Atahualpa's queen consulted the Black Mirror at the Temple of the Sun, a sort of magic mirror similar to that in the story of Snow White. In it she saw the fate of her husband, whether she paid the ransom or not. She realized that her husband and the empire were doomed and that she must certainly not reveal the secret of the tunnels or wealth to the gold crazed conquistadors.

The horrified queen ordered that the entrance to the great tunnel be closed under the direction of the priests and magicians. A large door into a rocky wall of a cliff gorge near Cuzco, it was sealed by filling its depths with huge masses of rock. Then the disguised entrance was hidden under green grass and bushes, so that not the slightest sign of any fissure was perceptible to the eye.

Conquistadors, adventurers, treasure hunters, and historians have all wondered about and pursued this legend. What incredible treasure did the Incas seal into these tunnels? And as to the tunnels themselves, when and how were they made, and where do they go?

Researchers like Harold Wilkins believed that the tunnels run from the central Andes around Cuzco for hundreds of miles north and south through the mountains, as far as Chile and Ecuador. Wilkins believed that there were other spurs of these tunnels that ran to the east, coming out at the lost city of Paititi in the high jungle somewhere. Another spur was said to run to the west, down to the coastal desert of Peru. This spur of the tunnel system could have come out near Lima, the area of the ancient Inca city of Pachacamac, or near Pisac and the Candlestick of the Andes, which is further south along the coast.

Wilkins believed, as did apparently Madame Blavatsky (a well known psychic and founder of The Theosophical Society), that a spur of the ancient tunnel system came out in the Atacama Desert near to Arica and the current border between Chile and Peru, which is further south still. Madame Blavatsky related the story, retold by Wilkins, of the ancient treasure and tunnel system.

Sometime around the year 1844, a Catholic priest was called to absolve a dying Quechua Indian. Whispering quietly to the priest, the old Indian told an amazing story about a labyrinth and a series of tunnels built far before the days of the Inca emperors of the Sun. It was told under the inviolable seal of the confessional, and could not be divulged by the priest under pain of death. This story would probably never have been told, except that the priest, while traveling to Lima, met with a "sinister Italian." The priest let out a hint of great treasure, and was later supposedly hypnotized by the Italian to get him tell the story!

"I will reveal to thee what no White man, be he Spaniard, or American, or English, knows," the dying Indian had said to the priest. He then told of the queen's closing of the tunnels when the Inca Atahualpa was being held captive by Pizarro. The priest added under hypnosis that the Peruvian government, in about 1830, had heard rumors of these tunnels and sent an expedition out to find and explore them. They were unsuccessful.

In another similar story, the Father Pedro del Sancho tells in his Relacion that in the early period of the conquest of Peru, another dying Indian made a confession. Father del Sancho wrote, "...my informant was a subject of the Incan Emperor. He was held in high esteem by those in power at Cuzco. He had been a chieftain of his tribe and made a yearly pilgrimage to Cuzco to worship his idolistic gods. It was a custom of the Incas to conquer a tribe or nation and take their idols to Cuzco. Those who wished to worship their ancient idols were forced to travel to the Incan capital. They brought gifts to their heathen idols. They were also expected to pay homage to the Incan emperor during these journeys."

Del Sancho continues, "These treasures were placed in ancient tunnels that were in the land when the Incas arrived. Also placed in these subterranean repositories were artifacts and statues deemed sacred to the Incas. When the hoard had been placed in the tunnels, there was a ceremony conducted by the high priest. Following these rites, the entrance to the tunnels was sealed in such a manner that one could walk within a few feet and never be aware of the entrance.

"...My informant said that the entrance lay in his land, the territory which he ruled. It was under his direction and by his subjects that the openings were sealed. All who were in attendance were sworn to silence under the penalty of death. Although I requested more information on the exact location of the entrance, my informant refused to divulge more than what has been written down here."

Another interesting story of the tunnels around Cuzco and the incredible treasure they contain involves Carlos Inca, a descendant of an Inca emperor, who had married a Spanish lady, Dona Maria Esquivel. His Castilian wife thought that he was not ambitious enough, and that he did not keep her in the style she deemed befitting her rank, or his descent.

Poor Carlos was plagued night and day by his wife's nagging, until late one night, he blindfolded her and led her out into the patio of the hacienda. Under the cold light of the stars, when all around were asleep and no unseen eye was on the watch, he began to lead her by the shoulders. Although he was exposing himself to many risks including torture and death at the hands of the Quechuas, he proceeded to reveal his secret. He twirled her around three times, then, assuming her disoriented, led her down some steps into a concealed vault in or under Sacsayhuaman Fortress. When he removed her blinds, her tongue was finally silenced. She stood on the dusty, stone floor of an ancient vault, cluttered with gold and silver ingots, exquisite jewelry, and temple ornaments. Around the walls, ranged in fine gold, were life-size statues of long dead Inca kings. Only the golden Disk of the Sun, which the old Incas treasured most, was missing.

Carlos Inca was supposedly one of the custodians of the secret hiding place of Inca treasure that eluded the Spanish and other treasure seekers for centuries. The U.S. Commissioner to Peru in 1870 commented on this episode: "All I can say is if that secret chamber which she had entered has not been found and despoiled, it has not been for want of digging ...Three-hundred years have not sufficed to eradicate the notion that

enormous treasures are concealed within the fortress of Cuzco. Nor have three-hundred years of excavation, more or less constant, entirely discouraged the searchers for tapadas, or treasure mounds."

There certainly appears to be some repetition and borrowing between some of these stories. Yet most historians and archaeologists believe that they are based on some fact. That tunnels and lost treasure exist, there seems to be no doubt. But the real questions are, where are they? And, who made them?

The treasure of the Incas is believed to still be hidden in the tunnels that run under Cuzco and the ruins of the megalithic fortress mentioned above called Sacsayhuaman.

The Fortress of Sacsayhuaman

The stories of a subterranean world fascinated me and I decided that South America was a good place to investigate whatever reality there might be in the many legends. Lost treasure has its appeal as well, and many tunnels would probably never be explored if it were not for some promised treasure at the end.

I began my search in Peru where I visited Ica, Pisco and Nazca to look at the mummies, geoglyphs and catacombs. I then continued on to Cuzco to look into the tunnels that were rumored to be in the vicinity.

During this visit I went to Sacsayhuaman. The road leads up from the Plaza de Armas to a hill on the north side of Cuzco. At a leveling off of the hill, looking over the Cuzco Valley, is the colossal fortress, one of the most imposing edifices ever constructed. Walking around, we could hardly believe our eyes! Here was a stone structure that covered the entire hill; it appeared almost unworldly. It contains tunnel entrances that are sealed. The visitor can walk a short distance inside some of the tunnels, but they are ultimately blocked after 20 or 30 feet.

All over Sacsayhuaman gigantic blocks of stone, some weighing more than 200 tons (400 thousand pounds) are fitted together perfectly. The enormous stone blocks are cut, faced, and fitted so well that even today one cannot slip the blade of a knife, or even a piece of paper between them. No mortar is used, and no two blocks are alike. Yet they fit perfectly, and it has been said by some engineers that no modern builder with the aid of tools of the finest steel could produce results more accurate.

Each individual stone had to have been planned well in advance; a 20-tonstone, let alone one weighing 80 to 200 tons, cannot just be dropped casually into position with any hope of attaining that kind of accuracy! The stones are locked and dovetailed into position, making them earthquake-proof. Indeed, after many devastating earthquakes in the Andes over the last few hundred years, the blocks are still perfectly fitted, while the Spanish Cathedral in Cuzco has been leveled twice.

Though this fantastic fortress was supposedly built just a few hundred years ago by the Incas, they leave no record of having built it, nor does it figure in any of their legends. How is it that the Incas, who reportedly had no knowledge of higher mathematics, no written language, no iron tools, and did not even use the wheel, are credited with having built this cyclopean complex of walls and buildings? Frankly, one must literally grope for an explanation, and it is not an easy one.

When the Spaniards first arrived in Cuzco and saw these structures, they thought that they had been built by the devil himself, because of their enormity. Indeed, nowhere else can you see such large blocks placed together so perfectly. I have traveled all over the world searching for ancient mysteries and lost cities, but I had never in my life seen anything like this!

The builders of the stoneworks were not merely good stone masons- they were excellent! Similar stoneworks can be seen throughout the Cuzco Valley. These are usually made up of finely cut, rectangular blocks of stone weighing up to perhaps a ton. A group of strong people could lift a block and put it in place; this is undoubtedly how some of the smaller structures were put together. But in Sacsayhuaman, Cuzco, and other ancient Inca cities, one can see gigantic blocks cut with 30 or more angles each.

At the time of the Spanish conquest, Cuzco was at its peak, with perhaps 100,000 Inca subjects living in the ancient city. The fortress of Sacsayhuaman could hold the entire population within its walls in case of war or natural catastrophe. Some historians have stated that the fortress was built a few years before the Spanish invasion, and that the Incas take credit for the structure. But, the Incas could not recall exactly how or when it was built!

The Spanish dismantled as much of Sacsayhuaman as they could. When Cuzco was first conquered, Sacsayhuaman had three round towers at the top of the fortress, behind three concentric megalithic walls. These were taken apart stone by stone, and the stones used to build new structures for the Spanish.

Sacsayhuaman was also equipped with a subterranean network of aqueducts. Water was brought down from the mountains into a valley, then had to ascend a hill before reaching Sacsayhuaman. This indicates that the engineers who built the intricate system knew that water rises to its own level.

Garcilaso de la Vega, who wrote just after the conquest, said this about the tunnels beneath Sacsayhuaman: "An underground network of passages, which was as vast as the towers themselves, connected them with one another. This was composed of a quantity of streets and alleyways which ran in every direction, and so many doors, all of them identical, that the most experienced men dared not venture into this labyrinth without a guide, consisting of a long thread tied to the first door, which unwound as they advanced. I often went up to the fortress with boys of my own age, when I was a child, and we did not dare to go farther than the sunlight itself, we were so afraid of getting lost, after all

that the Indians had told us on the subject ... the roofs of these underground passages were composed of large flat stones resting on rafters jutting out from the walls."

There are indeed tunnels that one may enter at Sacsayhuaman and nearby Qenqo. If one walks behind the Inca's stone seat inside the fortress toward Qenqo, one will find all sorts of bizarre stone cuttings, upside-down staircases, and seemingly senseless rock carving on a grand scale. There are also tunnel entrances in this area. Various rock-cut tunnels lead down into the earth and at least one goes to another part of the mountain area of Qenqo. All of these tunnels are blocked at some point and this area of Sacsayhuaman is still being excavated by Peruvian archaeologists.

The area is quite fascinating, but it seems quite clear that one cannot penetrate into the tunnels beneath Cuzco from these now-blocked tunnel entrances.

The old chroniclers say the tunnels were connected with the Coricancha, a name given to the Sun Temple and its surrounds in old Cuzco.

The Coricancha was originally larger than it is today and contained many ancient temples, including the Temples of the Sun and the Moon, and all of these buildings were believed to be connected with Sacsayhuaman by underground tunnels. The place where these tunnels started was known as the Chincana, or "the place where one gets lost." This entrance was known up until the mid-1800s, when it was walled up.

In his book "Jungle Paths and Inca Ruins", Dr. William Montgomery McGovern states:

"Near this fortress [Sacsayhuaman] are several strange caverns reaching far into the earth. Here altars to the Gods of the Deep were carved out of the living rock, and the many bones scattered about tell of the sacrifices which were offered up here. The end of one of these caverns, Chincana, has never been found. It is supposed to communicate by a long underground passage with the Temple of the Sun in the heart of Cuzco. In this cavern is supposed, and with good reason, to be hidden a large part of the golden treasure of the Inca Emperors which was stored away lest it fall into the hands of the Spaniards. But the cavern is so huge, so complicated, and its passages are so manifold, that its secret has never been discovered."

"One man, indeed, is said to have found his way underground to the Sun Temple, and when he emerged, to have had two golden bars in his hand. But his mind had been affected by days of blind wandering in the subterranean caves, and he died almost immediately afterwards. Since that time many have gone into the cavern-never to return again. Only a month or two before my arrival the disappearance of three prominent people in this Inca cave caused the Prefect of the Province of Cuzco to wall in the mouth of the cavern, so that the secret and the treasures of the Incas seem likely to remain forever undiscovered."

Another story, which may well be derived from the same source, tells of a treasure hunter who went into the tunnels and wandered through the maze for several days. One morning,

about a week after the adventurer had vanished, a priest was conducting mass in the church of Santo Domingo. The priest and his congregation were astonished to hear sudden, sharp rappings from beneath the church's stone floor. Several worshipers crossed themselves and murmured about the devil. The priest quieted his congregation, then directed the removal of a large stone slab from the floor (this was the converted Temple of the Sun!). The group was surprised to see the treasure hunter emerge with a bar of gold in each hand.

Even the Peruvian government got into the act of exploring these Cuzco tunnels, ostensibly for scientific purposes. The Peruvian *Seria Documental del Peru* describes an expedition undertaken by staff from Lima University in 1923. Accompanied by experienced speleologists, the party penetrated the trapezoid-shaped tunnels starting from an entrance at Cuzco.

They took measurements of the subterranean aperture and advanced in the direction of the coast. After a few days, members of the expedition at the entrance of the tunnel lost contact with the explorers inside, and no communication came for twelve days. Then a solitary explorer returned to the entrance, starving. His reports of an underground labyrinth of tunnels and deadly obstacles would make an Indiana Jones movie seem tame by comparison. His tale was so incredible that his colleagues declared him mad. To prevent further loss of life in the tunnels, the police dynamited the entrance.

More recently, the big Lima earthquake of 1972 brought to light a tunnel system beneath that coastal city. During salvage operations, workers found long passages no one had ever known existed. The following systematic examination of Lima's foundations led to the astonishing discovery that large parts of the city were undercut by tunnels, all leading into the mountains. But their terminal points could no longer be ascertained because they had collapsed during the course of the centuries. Did the Cuzco tunnels explored in 1923 lead to Lima? As farback as the 1940s, Harold Wilkins, in his books ("Mysteries of Ancient South America" and "Secret Cities of Old South America") wrote that they did.

Tunnels to the Hidden City of Paititi?

In my quest for the lost treasure of the Incas and the tunnel systems associated with it, I joined up in the search for Paititi, the ultimate lost city of the Incas according to Cuzco legends.

While the Incas placed some of their hoard in the Cuzco tunnel system to hide it from the conquering Spanish, other treasure (including 14 gold-clad mummies of the former Inca emperors removed from the Sun Temple) was sent by llama caravan into the Antisuyo region of South America, the mountain jungle area east of Cuzco. The caravan's destination was a mountain-jungle city called "Paikikin" in Quechua which is supposed to mean "like the other." The Spanish called this city El Gran Paititi.

It is well known that the Incan Empire at its height stretched from north of Quito in Ecuador, south along the Andes and west to the coast, all the way down into central

Chile. What is not generally known is just how far east the Incas had set up their roads, trade routes and cities. The Incas did have a trade network that stretched eastward deep into the jungles on the east side of the Andes. Salt was frequently carried across the mountains in exchange for gold and feathers. According to Jorge Arellano, director of the Institute of Archaeology in La Paz, Bolivia, Inca ruins have been found in the Bolivian state of Beni, which is several hundred miles east of the Andes and in dense jungle. He says that a series of small fortresses in the jungle form a line in an easterly direction. He believes that the Incas used these fortresses as stop overs on their migration from the Madre de Dios area of Peru, believed by some to be the site of Paititi.

Though there is little doubt that Paititi did exist, there is a great deal of myth surrounding this lost city. Harold Wilkins believes that the Incas escaped from the Spanish after the battle of Ollantaytambo by fleeing through a branch of the tunnel system discussed earlier, heading east toward Paititi. This may well be true, though it was hardly necessary for the Incas to have fled through a tunnel. They could have left by canoe, then crossed the mountains using the excellent Inca roads.

Assuming this tunnel did exist, Wilkins thinks it went due east from Cuzco, through the jungles, to the empire of Paititi. He indicates that Paititi was a separate kingdom, ruled by mysterious white men whose king was known as the "Tiger King." According to Wilkins, Paititi means "jaguar." The Tiger King, or Jaguar King, lived in a white house by a great lake.

In 1681, a Jesuit missionary named Fray Lucero wrote of information given to him by Indians in the Rio Huallaga area of northeastern Peru. They told him that the lost city of Gran Paititi lay behind the forests and mountains east of Cuzco.

The Jesuit wrote, "This empire of Gran Paytite has bearded, white Indians. The nation called Curveros, these Indians told me, dwell in a place called Yurachuasi or the 'white house.' For king, they have a descendant of the Inca Tupac Amaru, who with 40,000 Peruvians, fled far away into the forests, before the face of the conquistadors of Francisco Pizarro's day in AD 1533. He took with him a rich treasure, and the Castilians who pursued him fought each other in the forests, leaving the savage Chuncho Indios, who watched their internecine struggles, to kill off the wounded and shoot the survivors with arrows. I myself have been shown plates of gold and half-moons and ear-rings of gold that have come from this mysterious nation." This story is independently documented in the book "Amazonas y El Maranon" by Fray Manuel Rodriguez, published in 1684, according to Wilkins.

Many people seem to confuse Gran Paititi and El Dorado, though the legends locate them thousands of miles apart. El Dorado is often believed to be in the vicinity of the Orinoco River near the borders of Columbia, Venezuela and Brazil. In early 1559, the Viceroy of Peru wanted to rid his country of unemployed soldiers and troublesome Spanish adventurers, so he sent a party of 370 Spaniards and thousands of Andean Indians on an expedition down the Amazon in search of a legendary city of gold. This expedition was an utter failure, during which the men mutinied, and a psychopathic soldier, Lope de

Aguirre, killed the leader Pedro de Ursua. Taking over the expedition, he abandoned the search for "El Dorado," vowing to return and conquer Peru itself. This wild and incredible adventure, during which the women warriors known as Amazons were first reported, and the Amazon River was first navigated, was made into a German movie called, Aguirre: The Wrath of God.

This disastrous expedition was the beginning of the confusion between El Dorado and Paititi, the real city of gold. It searched in an area far removed from where Paititi appears to be located, and this is why most adventurers after "El Dorado" searched in the vicinity of Columbia and Venezuela instead of Peru, where the legends actually originated.

One adventurer who searched for Paititi was Pedro Bohorques, a penniless soldier who pretended to be a nobleman. In 1659, after serving in Chile, Bohorques became a wanderer. Calling himself Don Pedro el Inca, he swore that royal Inca blood flowed through his veins. Bohorques set himself up as emperor of an Indian kingdom at the headwaters of the Huallaga River south of Cuzco. He converted almost 10,000 Pelados Indians into his service, and declared all Spaniards fair game. He also sent some of his followers on a search for Paititi, hoping to find the treasure.

When these men did not come back with gold, Bohorques left his empire and went to Lima. Unfortunately, the Spaniards had heard of his decree against them, threw him in prison, and sentenced him to death. He pled for his life, promising to reveal the location of the Kingdom of Gran Paititi if he was released. The judges refused his offer, but many gold hunters visited him in prison, begging him to share his secret with them. He refused, and went to the gallows in 1667, much to the chagrin of the treasure hunters of Lima.

Actually, it is not likely that Bohorques knew the location of Paititi (since his adventurers returned without gold), though he was in the correct area, and may have learned the general location. Also, Paititi was probably still a living city at this time, so it would have been difficult for Bohorques or anyone else to enter.

Of course, the search for Gran Paititi still continues, and many explorers feel that they are getting close. Today, many feel that Paititi is somewhere in the Paucartambo area of Peru, east of Cuzco toward the Madre de Dios River. This is the same area in which Fray Lucero indicated that Gran Paititi could be found. Some expeditions, however, because they either found the city or disturbed the Indians too much in their search, end up dead. Boston anthropologist Gregory Deyermenjian and British photographer Michael Mirecki mounted their own expedition into this area in 1984. Their goal was a jungle mountain in eastern Peru called Apucatinti. I accompanied Deyermenjian.

According to many sources, the mountain on which Paititi is located is called Apucatinti, though exactly which mountain is really Apucatinti is open for debate. The word means "Lord of the Sun" in Quechua, and any mountain with this name (there are several) is a good candidate for having Paititi on it.

As noted above, Paititi comes from the Quechua word "Paikikin" which means "the same as the other" which has also been translated as "the same as Cuzco." What could it mean, "The same as Cuzco?" Deyermenjian thinks that this indicates Paititi is another stone city, similar in its construction to that found at Cuzco and Sacsayhuaman; a megalithic city like Machu Picchu. On the other hand, it may mean that Paititi is like Cuzco in the sense that it is the abode of the Inca kings, as Cuzco once was. If Paititi was built from scratch by the retreating Inca royal fringe, then the ruins are more likely to be similar to those found at Espiritu Pampa: small and unimpressive. Machu Picchu also has part of a tunnel that can be found off the trail on the northern part of the city.

Historically, Gran Paititi was not reported as being located on top of a mountain, but rather by a lake. If these older reports are correct, Paititi may be further into the jungles to the east or south. Some researchers even believe that it may still be a living city, where the Inca tradition is still carried on. Many areas, particularly to the east, could have remained under Inca control for quite some time after the Spanish conquest.

Then again, Apucatinti may well be the site of a long-dead Paititi. Demoralized and cut off from their former empire, the surviving Incas could have existed on top of this remote mountain in a self-sufficient city much like Machu Picchu, until they died out. Deyermenjian backs this theory, and thinks that the city effectively died about the year 1600, a mere 30 or 40 years after the Incas escaped to their refuge there.

In June of 1986, I accompanied Greg Deyermenjian and a party of Peruvians to scale the Apucatinti in Mameria. It took one week by horseback to the edge of the jungle, and a further two weeks of living with Machiguenga Indians in effort to scale the peak. We discovered Inca buildings, ovens, tombs and coca plantations, as well as the first-ever structures in the Madre de Dios district of Peru, but the ascent to the top of the mountain was extremely difficult. The mountain has no fresh water, and is covered in thick, almost impenetrable jungle. We ascended the mountain for five days from the base, with Machiguenga Indians leading the way. However, after running out of food and water, we had to return to the Indian village.

In August of 1986, Deyermenjian returned to Mameria by himself, and made it to the summit of Apucatinti with his Indian guides. To their disappointment, neither Paititi nor any other structures were at the summit of the mountain. It had been a false lead, but it had looked like a good prospect. Deyermenjian continued to search for Paititi, focusing on a nearby area that was even more remote than Mameria and Apucatinti. It turned my attentions to Bolivia.

A Tunnel in Eastern Bolivia

With several old friends from the World Explorers Club, including Carl Hart, Steve Yenouskas, and Raul Fernandez, I journeyed to Peru and Bolivia to discover what we could of the tunnels in South America. After a week in Peru, we set off one day from Cuzco for Tiahuanaco and then to eastern Bolivia to the strange hilltop city of Samaipata.

I had visited Samaipata by myself in the mid-80s, and wrote about the strange "fort" in my book "Lost Cities & Ancient Mysteries of South America".

At the time, I was the 153rd person to visit the site since it had been opened to the public in 1974.

Erich von Daniken had visited the site in the early 70s and had described it as a "rocket launching pad" for his alien visitors. The site itself was bizarre enough: high on the summit of mountain was a large outcrop of rock that had been cut into various rooms, channels, pools, chairs, petroglyphs and odd, crisscross grooves.

The whole place was extremely ancient and worn, and apparently there had once been walls and buildings that were now long gone. A large jaguar was carved into the solid at the western end of the "fort." Was Samaipata a cult center for the jaguar? Was it a mining city? Or possibly a remote fort on the eastern edge of the mountain highlands, watching over the lower valleys to the east? No archaeologist has so far come up with an answer to Samaipata, including who built the "city" and when. On a National Geographic map of archaeological sites in South America that I carried with me, Samaipata was not even listed.

The strangest part of Samaipata was a feature that was hidden in the jungle about a 100 meters south of the main fort, a tunnel into the ground that was called by the locals the Camino de la Chinchana, or the "Path of the Subterranean."

The Camino de la Chinchana was a tunnel that began as a two-meter opening to a pit that went straight down for about 6 meters. Once one had made the first descent down to the floor of the pit, something that would take a rope or a ladder, then one would find himself standing in a tunnel that was high enough and wide enough for a man to stand without stooping. This tunnel then descended downhill from the fort, apparently going in a northwest direction.

According to the caretaker of Samaipata, the tunnel had been explored once by Bolivian archaeologists who had entered the pit with a rope and had advanced some 100 meters or more into the tunnel. The air became stale and a small cave-in had blocked a portion of the tunnel. Without proper breathing gear, the team was unable to advance any farther into the earth.

The tunnel was clearly man-made, and at least around the entrance, it was dug out of dirt, rather than cut out of solid rock. I asked the caretaker of Samaipata where this tunnel was supposed to go. He pointed to the north, across the valley, to a mountain about 15 kilometers away. This mountain looked something like the back molar in a row of teeth.

"There", he said, pointing to the mountain, "there to La Muela el Diablo, is where the archaeologists say that the tunnel goes. On that mountain is supposed to be another city, just as here."

Using my dictionary, I translated La Muela el Diablo as "The Devil's Dimple." This tunnel was said to run from the top of the mountain of Samaipata down to the valley, beneath a river, and then up to a mountain on the other side.

Carl, Steve, Raul and I made a brief search of the area around the Devil's Dimple but could not find evidence of any lost city or of a tunnel entrance. It was a cursory exploration that proved or disproved little. Still the fact remained that the entrance to a bizarre man-made tunnel, one that was apparently thousands of years old, existed at the weird ruins of Samaipata.

Was it the entrance to a lost mine used thousands of years ago? Was it a spur of the legendary tunnels near Cuzco? The thought that one might be able to enter into a vast labyrinth of tunnels beneath the Andes by entering the Camino tic la Chinchana was an exciting thought. The entrance still exists at Samaipata, waiting for a bold adventurer with the right equipment to discover its secrets. But for myself and Carl, we were to continue on to Brazil and the even more intriguing tunnel entrance at Sao Tome das Letras near Sao Paulo.

The Tunnel Beneath Sao Tome das Letras.

Our WEX team had to split up, with Steve and Raul returning to Peru and the U.S. while Carl and I headed down to Corumba, the Bolivian bordertown with Brazil. From there we took a bus through the Matto Grosso to Sao Paulo, the largest city in South America.

In Sao Paulo Carl and I visited my Brazilian publisher and various Brazilian friends. I had received a letter from a Brazilian woman who had read the Portuguese version of my book *Lost Cities & Ancient Mysteries of South America* and had written me a letter concerning the opening to a tunnel system at the resort mountain town of Sao Tome das Letras. Her name was Marli and she worked at one of the many banks in Sao Paulo.

Carl and I met with Marli one night for dinner and she told us about the town and the tunnel entrance. Sao Tome das Letras is Portuguese for "Saint Thomas of the Letters" and is the rather long name of a small town north of Sao Paulo that, like Samaipata in Bolivia, is on the top of a mountain. Sao Tome das Letras is in fact a well-known tourist town in Sao Paulo state, though I had never heard of it. Being on top of a mountain, it had good views, was cooler than Sao Paulo, and offered hiking trails, good restaurants and an artist colony for atmosphere. It also had the entrance to a man-made tunnel system, a feature well known to visitors of the small town.

Carl and I suggested to Marli that the three of us take a trip to Sao Tome das Letras and see the entrance to the tunnel system. She agreed to accompany the two of us as our guide and interpreter. We left the next day, taking a bus for some four or five hours out of Sao Paulo, heading on a major highway toward the city of Belo Horizonte in the state of Minas Gerais.

Soon the bus turned off the main road and headed up a narrow paved road for some distant, low mountains. Eventually the road wound its way to the top of one of the mountains and we found ourselves in Sao Tome das Letras.

Carl, Marli and I grabbed our luggage from beneath the bus and stood on the cobblestone street at the lower edge of town. There were many quaint houses, all made of well carved stone with tile roofs and small windows. I noticed that stonework and even stacks of stone slate, was everywhere. Sao Tome das Letras was not only a tourist town, it was also a mountaintop quarry.

We walked up the main street and found a small hotel to spend the night, leaving our packs and other luggage in the hotel. By now it was late afternoon and we had only time to walk about town and familiarize ourselves with this pleasant area.

Later, Marli took us to a local restaurant where a crowd of young people had gathered to hear the local restaurant owner talk about the mysteries of Sao Tome das Letras. He was a large man, in his 50s, who spoke in Portuguese to the 20 or so people gathered in his restaurant.

The crowd listened intently as the man spoke and occasionally I asked Marli what he was saying.

"He is talking about the tunnel that is at the northern edge of town," said Marli, whispering to me. "He says that the tunnel is open as far as anyone has ever walked through it. At no place is the tunnel blocked. The tunnel is man-made, but no one knows who built it or where it goes."

"The Brazilian army went into the tunnel one time to find out where it ends. After travelling for four days through the tunnel the team of Army explorers eventually came to a large room deep underground. This room had four openings to four tunnels, each going in a different direction. They had arrived in the room by one of the tunnels."

"They stayed in the room for sometime, using it as their base and attempted to explore each of the other three tunnels, but after following each for some time, turned back to the large room. Eventually they returned to the surface, here at Sao Tome das Letras."

The man continued talking about the tunnel.

Apparently he gave this lecture every night at his restaurant.

"Now he is saying," continued Marli, "that there is a man here in town who claims to know the tunnel and claims that he has been many weeks inside the tunnel. This man claims that the tunnel goes all the way to Peru, to Machu Picchu in the Andes. This man claims that he went completely under South America, across Brazil and to Machu Picchu. Isn't that amazing!"

I raised an eyebrow and looked at Carl. He nodded to me at the fantastic nature of the story. "Does this restaurant owner say that he has been through the tunnel to Peru?" asked Carl.

"No," said Marli, "it is not this man, it is another man. I don't know who this other man is. But now he is telling another story, this time it is about himself. He says that he was walking early in the morning on the north side of town, near to the tunnel entrance. On this morning, he suddenly met a strange man walking in the area of the tunnel. This man was very tall, about seven feet, and dressed strangely, like the Indians of the Andes in Peru and Bolivia. The man did not talk to him, but walked away. Later, the restaurant owner tried to find this man, but no one knew about him or knew who he was. The restaurant owner thinks that he came from the tunnel!"

As we left the restaurant, Carl, Marli and I were quite stunned. It all seemed so incredible.

"Well, Marli," I said, "tomorrow we must see this tunnel and explore it!"

The next morning after breakfast, we checked our flashlights, put water and snacks into our daypacks, and set off up the cobblestone streets of Sao Tome das Letras to the north side of town.

It didn't take long to find the tunnel entrance; already four or five young people were gathered around the entrance looking into the wide cavern.

The entrance was quite large. It was a wide mouth of a cave with a mound of dirt creating a small hill over the entrance. The cavern entrance faced to the west and immediately began running down hill, into the earth. The tunnel/ cavern would have to go downhill, as we were essentially on top of a mountain.

With our flashlights in hand, we entered the cavern. Within a few meters, the cavern entrance narrowed into a tunnel which was about three meters (9 feet) high and two meters wide. The tunnel was dug out of dirt, and was not cut out of solid rock, as some tunnels are.

The tunnel headed down ward at a steady slope, but it was not too steep. A small channel, made by running water moving through this part of the tunnel (and perhaps by the visitors walking through it) was in the middle of the floor, sort of a small "trail" worn into the floor. At no point was it ever necessary to duck, stoop or crawl in this tunnel. Quite the opposite, it was quite wide and high, even for the tallest man to walk through, even someone who was, say, seven feet tall!

I was amazed at this ancient feat of engineering. We were descending down into the earth in a wide, gradually slopping tunnel that was dug into a red, clay-type dirt. It was not the smooth, laser-cut rock walls that Erich von Daniken had claimed to have seen in Ecuador in his book *Gold of the Gods*, but it was just as incredible.

It wouldn't have taken some space-age device to make this tunnel, just simple tools; yet, it was clearly a colossal undertaking. Why would anyone build such a tunnel? Was it an ancient mine that went deep into the earth, searching for an elusive vein of gold or merely red clay for the long gone ceramic kilns? Was it an elaborate escape tunnel used in the horrific wars that were said to have been fought in South America-and around the world-in the distant past? Or was it some bizarre subterranean road that linked up with other tunnels in the Andes and ultimately could be used to journey safely to such places as Machu Picchu, Cuzco or the Atacama Desert? Maybe a combination of all three.

Marli, Carl and I continued walking through the tunnel for a kilometer or so. Other visitors to Sao Tome das Letras followed us into the subterranean system. The tunnel was not perfectly straight, but wound left and right and occasionally dropped down a few feet and continued on. It was perfectly dry and the air was fresh and quite breathable.

Eventually, after an hour or so, we came to a spot in the tunnel where it suddenly dropped down about a meter and a half. It was not a great obstacle and we could see the tunnel continuing downward, but it was a convenient place to stop. We had a candy bar and a drink from our daypacks and rested at this spot and then decided to go back to the surface. We had no intention of continuing for several days to the fabled room of four doors deep beneath Brazil. We simply weren't prepared for such an expedition.

Back on the surface, we had lunch in one of the restaurants and prepared to get a bus back to Sao Paulo. We talked about the bizarre tunnel. It was real, there was no doubt about that. It was man-made as well, as the tunnel was perfectly uniform and contained no fissures or faults of any kind.

Did it really go to Machu Picchu and the Andes? It seemed incredible, but we could not discount this story. Not yet anyway. Perhaps in the future we would return to Sao Tome das Letras, and find the secret of the room with four doors.

The Lost Pyramid in the Valley of the Blue Moon.

Back at the World Explorers Club, I began investigating other tales of tunnels and lost cities in Peru. My search eventually led me to the strange story of the Valley of the Blue Moon and a secret monastery of the Andes.

This monastery is the subject of a book, "Secret of the Andes", by George Hunt Williamson, written under the pen name Brother Philip. Williamson was also the author of a number of other books, including "The Saucers Speak" (1954), "Other Tongues, Other Flesh" (1957), "Secret Places of the Lion" (1958) and "Road in the Sky" (1959). He was an adventurer and anthropologist, and a believer in lost continents. Williamson was no doubt a fascinating person (he died in 1986), however it is clear that he fabricated much of the "true" information in his books and even used material typed directly from Richard Shaver's book "I Remember Lemuria!" as his own past life "memories."

But George Hunt Williamson cannot be dismissed too easily. He must be given credit for bringing some of the popular mysteries of South America to the forefront. Williamson had made expeditions into the Madre de Dios jungles of Peru in search of Paititi in the early 1950s, as many British explorers were attempting to do. In his various books, he talked about many of the mysteries of Peru including Paititi, tunnel systems, the weird stone formations on the Marcahuasi Plateau near Lima, and the Nazca Lines along the southern coast. Undoubtedly, later writers such as Erich von Daniken, Charles Berlitz and Robert Charroux used his writings as early guidebooks to the mysteries of Peru.

While at times the fact and fancy in the pages of *Secret of the Andes* seem to merge, the first part of the book makes good reading. According to Williamson, a "Lord Muru" arrived at Lake Titicaca at some time in the remote past, when the Andes Mountains were first uplifted in a cataclysmic event that also sank the Pacific continent of Mu. Lord Muru set up the "Monastery of the Brotherhood of the Seven Rays," which was to keep the secrets and treasures of his race in its archives.

Among these treasures was the Golden Sun Disc of Mu. Williamson maintains that this Sun Disc was later given to the Incas, when they had advanced enough spiritually to appreciate it. But when the Spaniards conquered Peru, the Sun Disc was removed from the Sun Temple at Cuzco, and placed back in safekeeping at the monastery.

There is still some indication that a tunnel system, and perhaps a hidden "monastery" does exist in South America. The legend of the Valley of the Blue Moon is one that has a life beyond Brother Philip and George Hunt Williamson.

One story told to me by a friend from Indianapolis, Bryan Strohm, also tends to confirm that there is a secret, underground, "city" in the Andes east of Lake Titicaca.

Bryan came to visit me at the World Explorers Club in Kempton while I was researching the tunnels and told me of his quest for the Valley of the Blue Moon some years before. Bryan arrived in Lima and flew to Cuzco to take the train to Puno. From Puno he took a truck to San Juan del Oro, in the rugged mountains northeast of Lake Titicaca.

He continued past San Juan del Oro by truck to another small village where he met a school teacher who told him an interesting story of a local Quechua Indian who had wandered over a high altitude ridge in the mountains where he saw a small mountain lake with grassy fields leading down to it. It was a small, hidden valley in the Andes.

The Indian was camping beside this lake when late at night he heard the sound of chanting. He hid behind a bush, and soon saw a group of men dressed in white robes. These men came walking down a trail to the lake, chanting and carrying some kind of lights with them.

Terrified, the man hid behind the bush and then watched as the men in white robes began to chant around the lake. The water in the small mountain lake then levitated out of the lake. Astonished, the man then saw steps that were cut in the solid rock, going down to a

pedestals and a platform made out of stone. There may have been some sort of door going into the earth among these stone structures. The men in white robes then performed some unknown ceremony.

The man watched for some time until suddenly he was seen by the central figure on the pedestal who turned to the hiding man and suddenly raised his arms into the air and created a storm. A cloud immediately appeared and began to hail on the man. A bolt of lightning struck nearby.

The Quechua Indian ran from the bushes and, with the hail and lightning following him, went back down the mountains the way he had come. When he returned to the villages below he told the strange story to others, and it was now well known.

Bryan also mentioned that the Valley of the Blue Moon, which appears to be in a different location from the lake, was said to have a huge pyramid at the end of it. Bryan spent two weeks hiking on the trails around San Juan del Oro and eventually came to large but hidden valley which had a gigantic pyramid-shaped mountain at the end of it.

The pyramid-mountain was distant and obscured by clouds. They thought that they might reach the area of the pyramid with only a day's walk after glimpsing the pyramid, but two and a half days later they had still not reached it. Clouds obscured their view most of time, but occasionally they would clear for a short time and reveal the pyramid-mountain to them. This pyramid-mountain, he believed, was the true location of the secret brotherhood which George Hunt Williamson had described in his books.

Storms and lack of food eventually drove their party back to a small village near San Juan del Oro. They didn't reach their destination, but Bryan said that they were all convinced that they had found the Valley of the Blue Moon and that there was something unusual about it.

There are plenty of people who feel that something unusual is going on underground, not only in South America, but in North America, Europe, Asia, Africa and around the world. A huge underground tunnel system connecting distant points on earth is a fascinating possibility. Does it exist? Who will find it? How far back was it built? Time, shall we say, will tell.

The Mystery of South America's Subterranean Tunnels By Warren Smith

(Ancient American Issue Number 53, 2003)

Strange tunnels that run for hundreds of miles beneath South America... An immense treasure hidden in subterranean vaults... Underground gardens artistically crafted from gold and precious jewels... Rumors of golden plaques with strange inscriptions engraved on their shining sides...

These are the ingredients of the great mystery connected to a network of subterranean tunnels allegedly existing beneath the valleys and plateaus of South America. Stories about these enigmatic features sound like something out of Arabian nights, and go back to the days of the Spanish Conquest. Colonial chroniclers wrote about the subterranean passages under many Incan cities and ancient ruins in Peru. and Bolivia.

The controversial Swiss author, Eric von Daniken, reported that he personally explored an

underground network running for “thousands of miles” beneath the surface of the South American continent. He claims In a recent book, *Gold of the Gods* that he entered the tunnels, accompanied by their discoverer, Juan Moricz, a Hungarian Immigrant, who is now a citizen of Argentina. Entrance to the labyrinth is somewhere in the province of Morona-Santiago, Ecuador. According to von Daniken, he saw immense rooms filled with metallic plaques constituting a possible record of the ancient world.

News of their discovery dates back to the arrival of the Spaniards. Don Francisco Pizarro, kidnapped the emperor of the Incas, and held him for ransom. The Conquistador drew a red line around the prisoner’s room, 9 feet above the floor of the 17 by 20 foot room. Atahualpa told him he would fill the room with gold in return for his freedom. From his cell in Caxamarca, he ordered the Incas to gather up gold for his ransom.

But before the royal prisoner could be freed, he was killed by Pizarro’s soldiers. Learning of the assassination, the Incas hid their treasure. Thousands of llamas loaded with gold were diverted away from Caxamarca. To this day, some Investigators suspect that the ransom was hidden In the ancient tunnels. There suspicions are supported by the Indians themselves, who claim that the gold was secreted “In such a place that even we do not know the location.

Among the artifacts that vanished were the mummified bodies of thirteen Inca emperors. They had been positioned on golden chairs in the Temple of the Sun at the Inca capital, Cuzco. The thrones allegedly rested on a huge slab of gold. Realizing the Spaniards were interested only in riches, the Indians hastened to hide their sacred objects. Polo de Ondegardo, another of the kings conquistadores, stumbled across 3 mummies of the ancient kings 26 years later. They were stripped of their jewelry, the remains broken into pieces.

The other mummies were never found. They are believed to have been hidden beneath Cuzco and the nearby fortress of Sacsahuaman. The old chroniclers wrote that the tunnels were connected with the *Coricancha*, or “The Enclosure of the Sun,” a name given to the sacred, central area of Cuzco. The precinct also was made up of shrines dedicated to the moon, lightning, thunder, Venus, the rainbow and the Pleiades. Surrounding the Coricancha was a yardwide strip of gold embedded into the stone. The temple itself contained an immense representation of the sun cast from pure gold, and attached to an altar wall of the temple in such a way that the morning light blindingly reflected its human facial features. On each side of this anthropomorphic disc was a smaller plate in solid silver, signifying the moon. Yet another huge disc of gold was oriented to sunset. The mummified remains of previous Inca rulers were placed around the interior of the temple decorated with golden jewelry and precious stones. Near the mummies were large gold plates engraved with portraits of the royal deceased as they appeared in life. These were the treasures that eluded the rapacious Conquistadors.

The Garden of the Sun was another fantastic hoard that has been lost. The Spanish chronicler, Sarmiento (1532 to 1589), documented this subterranean garden’s position near the Coricancha: “They [the Incas] had a garden in which the lumps of earth were pieces of fine gold. These were cleverly sown with maize-- the stalks, leaves and ears of which were all pure gold. They were so well planted that nothing would disturb them. Besides all this; they had more than twenty sheep with their young. The shepherds who guarded the sheep were armed with slings and staves made of gold and silver. Pots, vases and every kind of vessel were cast from fine gold.” The important buildings in the Coricancha were connected by underground passages with the fortress of Sacsahuaman, less than four miles away. Entrances to these tunnels opened at the Chincana, “the place where one gets lost.” All of the entrances have long since been sealed, because too many adventurous treasure hunters were going in to the caverns but never returned.

A local legend tells of a treasure hunter who slipped into the tunnels, but became lost and wandered through the subterranean maze for several days. One morning, while a mass was in progress at the church of Santo Domingo, the priest and his congregation were suddenly

astonished to hear sharp rapping from underneath the stone floor of the building. Several worshippers crossed themselves and murmured about the devil's demons, while others removed a large block. The congregation was astonished to behold the treasure hunter emerge carrying a gold bar in each hand.

After they conquered Peru, the Spaniards destroyed the temples in Cuzco and the church of Santo Domingo was erected on the site. Dr. A.M. Renwick, Dean of the Anglo-Peruvian College in Lima, tells of another temple with immense subterranean passages. Writing in *Wanderings In the Peruvian Andes*, Dr Renwick told his readers of visiting the ancient temple of Chavin in the isolated regions of the Andean mountains. The temple covers some 30,000 square yards and was fortified. Its ruins are situated across a valley from a stone fortress, while, Dr. Renwick believed, underground passages connected these two structures.

The Chavin temple is pyramidal in shape, consisting of four stories. The uppermost parts of the structure have been destroyed. Renwick reported that after considerable effort, his expedition located the entrance to an ancient underground network. While the entrance was quite narrow, the tunnels themselves were large and "commodious."

"These subterranean corridors are in almost perfect condition," Dr. Renwick explained. "The masonry is for the most part as solid as if built only a few years ago, and the passages are so extensive that we were able to spend the whole day exploring the recesses of this building which must have been reared 3,000 years ago. No such walls are built in that region today. The whole is liberally supplied with air. In a place where four corridors meet stands the famous idol of Chavin, a granite obelisk 13.5 feet in height with a diameter of over 2 feet at its widest. It represents a fanged monster, partly jaguar and partly human. Here for at least 3,000 years must have stood this idol. The figure is most carefully engraved in high relief and is adorned with serpents and other symbolic figures."

Dr. Renwick believes a survey of the tunnels would require at least two years.

Rumors of massive underground construction were so persistent during the 1850s that a viceroy of Peru decided to find its entrance by outfitting an expedition. Its organizers were guided by a roughly sketched Inca map that had been obtained from an unknown source by a Jesuit missionary. The map led the gold hunters into the rugged terrain of Peru's Huatanay region, where the last of the Incas resisted the Spanish invaders for almost a hundred years. The Spaniards came under fire from local natives, losing their supplies during a battle in which boulders were sent crashing down on them from high mountains on either side. Disgusted with the savagery of the country and the hostility of the Indians, the expedition members gave up their quest and returned to Lima.

Several early priests in Peru reported hearing deathbed confessions from converted Inca Christians. Father Pedro del Sancho told of a dying Quichua Indian who claimed to have been a witness to the ceremonial closing of the tunnels. Father del Sancho wrote: "My informant was a subject of the Inca emperor. He was held in high esteem by those in power at Cuzco. He had been a chieftain of his tribe and made a yearly pilgrimage to Cuzco to worship his idolistic gods. It was a custom of the Incas to conquer a tribe or nation and take their idols to Cuzco. Those who wished to worship their ancient idols were forced to travel to the Inca capital. They brought gifts to their heathen idols. They were also expected to pay homage to the Inca emperor during these journeys.

"As he lay dying, the man told me that he was revealing that which no other white man had ever been told. When it became apparent that the empire was falling to the 'white devils' from across the sea, the high priest of the Temple of the Sun called a meeting. The men who came together were the highest priests of the land. They met with the sorcerers and magicians from Cuzco and other outlying towns. Also in attendance were other noble consorts from the court of Atahualpa, the last emperor. It had reached the ears of these men that my countrymen were interested in gold and silver. Their hatred for the emissaries of his majesty, the king, was beyond description. They agreed at this meeting to spirit away as much of their riches as could be

handled. These treasures were placed in ancient tunnels that were in the land when the Incas arrived.

“Also placed in these subterranean repositories were artifacts and statues deemed sacred to the Incas. When the hoard had been placed in the tunnels, there was a ceremony conducted by the high priest. Following these rites, the entrance to the tunnel was sealed. The opening was concealed in such a manner that one could walk within a few feet and never be aware of the entrance.

“My informant said that the entrance lay in his land, the territory which he ruled. It was under his direction and with his subjects that the openings were sealed. All who were in attendance were sworn to silence under the penalty of death. Although I requested more information on the exact location of the entrance, my informant refused to divulge more than what has been written down here.”

Pizarro found tunnel entrances that had been closed with gigantic slabs of stone during his campaign against the Incas. He located these entrances at a height of 12,000 feet on Huascaran, the sacred mountain of the Incas. History does not tell if he succeeded in entering the cavern or what he found there. His discovery was forgotten until as late as 1971, when a group of South American spelunkers organized an expedition. They arrived at the Peruvian village of Otuzco equipped with winches, miners lamps, ropes, cables, and battery-powered flashlights. Two hundred feet below the surface, they found their progress blocked by several huge slabs of stone. It took the efforts of four men to push these doors open, pivoting the slabs on stone balls that acted as guides. Their subsequent report described “tunnels found behind the stone slab doors would test the ingenuity of today’s largest and best equipped contractors. These tunnels lead toward the seacoast angling away at a slope of 14 degrees. The floor of the tunnel is made from stone slabs. These stones have been mortised and grooved to fit together. They have been marked in such a manner that they are slip-proof.

“The tunnels extend for an estimated sixty miles and end some eighty feet below sea-level where they are flooded with water. It is believed that the tunnel may have run beyond the shore, under the ocean, and onto an island off the coast. To date, the speleologists have not ventured beyond the spot where the tunnels are flooded. Scholars point out that the skills needed to construct these tunnels were beyond the knowledge of the natives of ancient Peru. Exactly who built the tunnel and why, remains a mystery.”

Perhaps the enigma of Peru’s subterranean system will be solved in the future. Until then, we might consider that these structures probably existed prior to the reign of the Incas. Peter Cristobal de Molina, a Spanish chronicler in the 15th Century, tried to penetrate the mystery of the Inca tunnels. In *Rttos y Fabulos de los Incan*, Molina reported a South American legend about the creator of mankind who left the world of daylight and disappeared into an underground paradise after his work was complete. So, traditions of the subterranean network are as old as South American culture itself.





References to the tunnels have come down to us from information that the Conquistadores obtained. From some unknown source they had gathered information that the wealth of the Inca's domain was stored in a vast underground tunnel or road, and Pizarro held the Inca Atahuelpha prisoner in order to obtain his wealth, which, it was rumored, was stored in a vast subterranean tunnel that ran for many miles below the surface of the earth. The Inca, if he had the information regarding the entrance to this tunnel, never revealed it. The priests of the Sun God and the Inca's wife determined, it is asserted, the eventual fate of the Inca by occult means. The knowledge that Pizarro did not intend to spare the Inca Atahuelpha's life caused them to seal up the entrance and hide it so well that it has never been found to this day.

A few Quincha Indians, who are pure descendants of the line of priests, are said to still have the knowledge of the location of the entrance to this tunnel. They are the appointed guardians of this escort, so it is rumored today in Peru.

Another source of tunnel information may be a huge monolith of perpendicular rock, which stands apart from its native habitat, the mountains. This rock is of lava, and how it was erected or who erected it is lost in the ages of antiquity, long before the Incas came on the scene. The huge monolith stands alone on the shore of Ila, a small town in the southern tip of Peru, not far from the Chilean border. The rock bears odd hieroglyphic marks carved upon it. Marks which only in the light of the setting sun create a cryptic group of symbols. It is said that these marks will reveal to the person able to read them and decipher the message correctly the location of a secret entrance to the tunnels, an entrance located, some researchers assert, in the fastness of the "**Los Tres Picas**," the Three Peaks region. This is a triangular formation of mountain tops near the monolith in the Loa River section.

When Mme. **Blavatsky** visited Peru, she viewed and concurred with the information regarding the markings on the Ila monolith. She also asserted that information regarding the entrances to the tunnels had been graven in the walls of the "Sun Temple," at Cusco. Information of a symbolized nature, but nevertheless information which revealed to the person, with the knowledge of the meaning of the symbols, the secret entrance to those tunnels which the priests of the "Sun God" knew about. It is reported that Mme. Blavatsky received a chart of the tunnels, from an old Indian, when she visited Lima. This chart now reposes in the Adyar, India, archives of the Theosophical Society.

: Two underground roads leave the vicinity of Lima, Peru. One of these tunnels is a subterranean road to Cusco, almost 400 miles to the east. The other runs underground in a southern direction for more than 900 miles to the vicinity of Salar de Atacama. This is a large salt desert in Chile, the residue of the ocean water which was landlocked during an upheaval of the earth. The upheaval of cataclysm which created Lake Titicaca raised Huanuco high above its place on the shore line. For information about this event, see the section titled "Tiahuanacu in the Andes" of Imanuel Velikovsky's *Earth in Upheaval*.

The tunnel, which has a entrance somewhere in the Los Tres Picos triangle, is also said to have a connection with this long southern underground road.

I conjecture that any continuation of the southern tunnel was broken during the cataclysm, which created the Andes mountain range. Such a continuation would have connected these ancient tunnels with the reputed Rainbow City center in the Antarctic.

I also conjecture that another event may have also happened during a shifting of the earth's crust at that time. Some of my readers may be familiar with the fact that at least one tribe of Indians in the Southwestern United States has a legend of coming from South America.

This legend relates a story of many years ago. The forefathers of the tribe are said to have lived in a large city far to the south. The story even ties the stars of the sky with the Southern Cross. The town may have been Huanuaca before the earth shift which raised it above sea level. At any rate the legend asserts that the people of this town in the south, the forefathers of a tribe of American Indians, were driven from their homes by a much more hostile and fierce group of warriors. The remnants of those who fled wandered for a long, long time in underground passages which led to the north. These passages eventually led them to our Southwest, where they emerged and set up tribal life once again.

How these ancient Indians were able to see in the dark does not seem to have been taken into consideration. The question of how these ancient tunnels of the Atlan or Titan were illuminated has long been of interest to those who follow the Shaver Mystery.

The Liyobaa Cave Entrances

After the conquest of South America by the Spanish Conquistadores, the Catholic priests who were attempting to convert the heathen Indians discovered a cave entrance to what they called "Hell." This entrance has since been sealed off with tons of rubble, dirt and huge stones and boulders.

The village of Liyobaa (or to translate it, "The Cavern of Death") was located in the province of Zapoteca, somewhere near the ancient village of Mictlan, or the "Village of the Underworld."

The Cavern of Death was actually located in the last chamber of an eight-chamber building or temple. This temple had four rooms above the ground and four more important chambers built below the surface.

The high priests of the then-prevailing Indian religion conducted the ordinary ceremonies for the common man of Theozapotlan in the upper rooms. It was when they descended into the subsurface chambers that the secret and, to them, holy ceremonies, were conducted.

The first underground room was the one which was reserved for any human sacrifice. Its walls were lined with the images of the representations of their various "Gods." A blood-stained stone altar in the center of the chamber served for the sacrifice of any human victim, whose still-beating heart would be torn from a screaming still-living body and offered to the lips of those same stone idols for their supposed repletion.

There was a second door in the first chamber which led to the second room. This was a crypt where the preserved bodies of all the deceased high priests reposed. The next door in this crypt led to the third underground vault, about the walls of which were the preserved bodies of all the former "Kings" of Theozapotlan. For, on the death of a king, his body was brought to this chamber and installed there with all the state and glory, as well as with many sacrifices to accompany him.

It was from this burial chamber of kings that the fourth and last underground room was accessible. A doorway in third room led into the last underground chamber which seems appropriately to have contained nothing but another entrance covered by a huge stone slab. I write "appropriately," for the entrance to either HELL or the CAVES should be covered but unencumbered in the area about it for the benefit of those who might wish to leave rapidly and wisely. It was conceived by the Catholic Fathers of that day that this was an entrance to Hades; however, as we may well understand, it was an entrance to a Dero larder.

Through this doorway behind the stone slab were placed the bodies of all human sacrifices as well as the bodies of all the great lords and chieftains of the land who fell in battle. The bodies of those warriors were brought from far and wide to be thrown into this cave when they had been cut down in battles which were constantly being waged by these people.

Many of the common people, when debilitated by an incurable illness or oppressed by an unsupportable hardship, which made them seek death, would prevail upon the high priests to allow them to enter the door of death while still living. They believed that if they did so they would be the recipients of a very special afterlife.

The high priests would sometimes accept them as living sacrifices and after special ceremonies allow them to enter the "Cavern of Death" while still living. Needless to say, none ever returned to describe their experiences.

The Catholic priests, in order to convert the believers in this "myth" to Christianity, made arrangements to enter this subterranean door with a large retinue of torch holders and a long rope, which was tied to the stone slab door. They also took the precaution of having a large armed guard make sure that the door was not closed on them.

After they had lighted their torches and entered the door, it was discovered that they would have to descend several large steps. At the foot of the steps was a very wide stone-paved passageway with a high stone buttress on either side. The passageway led directly away from the steps into the distant bowels of the earth. The bones of the most recent arrivals, picked clean, lay before them as the passage seemed to continue without end. On each side of the buttressed path they could see into a large area which was a large labrynth of stone pillars that seemed to hold up the very

mountains which they knew they were beneath. As they advanced into the mountain, a putrid, dank air assailed their nostrils, serpents retreated from the light behind the shadows of the pillars in the distance.

They continued into the depths at a distance of about 40 meters when suddenly a strong cold wind began to blow about them. Still striving to continue, as their torches were extinguished rapidly, they took flight when all became dark, not only for the danger of the serpents, but also from strange sounds they could not place, but which were not being made by the members of their own party. Using the rope and the light of the torch one of the guards held in the doorway, out of the strong wind, the entire party rapidly retreated from this terrifying region.

When had swiftly retreated to the ante-chamber of "Hell," they rapidly replaced the large stone slab door. After this the head prelate gave orders to fill in all the underground chambers and seal off and erase all signs of the stairs to them, thus eradicating for all time this entrance to the Caves.

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The Cordillarias domeyko, in that section of Chile, very evidently landlocked a great portion of the sea when it was raised. After the sea water evaporated, the vast salt waste, which is almost impossible to traverse, was left.

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How these to have been taken into consideration. The question of how these ancient tunnels of the Atlan or Titan were illuminated has long been of interest to those who follow the Shaver Mystery. It has long been considered that the tunnels were lit by a type of atomic light. He is still alive! I cannot ask him about this, and I regret that it did not come to mind during the all-to-brief period that I knew him many years ago. I do know, however, that he never mentioned any darkness except in relation to the weird outer space pictures he painted. Light is a funny thing: we accept it as our due and never notice it until it is missing. Perhaps some time in the future we may find one of the entrances to the caves and discover just how they are lighted.

The mummified remains of Inca rulers were placed around the temple decorated with golden jewelry and precious stones. Near the mummies were large gold plates engraved with a picture of the Inca as they appeared during life. These were the treasures that eluded the rapacious Spaniards.

The Garden of the Sun was another fantastic hoard that has been lost. Sarmiento (1532-1589) reported this subterranean garden was located near the Temple of the Sun. "They had a garden in which the lumps of earth were pieces of fine gold," he reported. "These were cleverly sown with maize - the stalks, leaves and ears of which were all pure gold. They were so well planted that nothing would disturb them. Besides all this, they had more than twenty sheep with their young. The shepherds who guarded the sheep were armed with slings and staves made of gold and silver. Pots, vases and every kind of vessel were cast from fine gold."

in the Ccoriancha were connected by underground tunnels with the fortress of Sascahuaman. Entrances to these tunnels started at the Chincana, "the place where one gets lost." As we mention in another chapter of this book, all of the entrances have been sealed. Too many adventurous treasure hunters were going in to the caverns and disappearing.

After they conquered Peru, the Spaniards destroyed the temples in Cuzco and the church of Santo Domingo was erected on the site. There is an old legend in Cuzco that a treasure hunter slipped into the tunnels. In his search for riches, the man became lost and wandered through the maze of tunnels for several days. One morning, about a week after the adventurer had vanished, a priest was conducting mass in the church of Santo Domingo.

The priest and his congregation were suddenly astonished to hear sharp rapping on the stone floor of the church. Several worshippers crossed themselves and murmured about the devil's demons. The priest quieted his congregation and directed that a large stone slab be removed from the

ancient floor. The group was astonished to see the treasure hunter come up out of the tunnels carrying a gold bar in each hand.

Dr. A.M. Renwick, dean of the Anglo-Peruvian College in Lima, tells of another temple with immense subterranean passages. Writing in *Wanderings in the Peruvian Andes*, Dr Renwick told his readers of visiting the ancient temple of Chavin in the isolated regions of the Andean mountains. The temple covers some 30,000 square yards and is fortified. The ruins are situated across a valley from a stone fortress. Dr. Renwick believed underground tunnels connected these two structures.

The temple of Chavi is pyramidal in shape, consisting of four stories. The uppermost parts of the structure have been destroyed. Renwick reported that after considerable effort, his expedition located the entrance to the ancient tunnels. While the entrance was quite narrow, the tunnels themselves were large and "commodious."

"These subterranean corridors are in almost perfect condition," Dr. Renwick explained. "The masonry is for the most part, as solid as if built only a few years ago, and the passages are so extensive that we were able to spend the whole day exploring the recesses of this building which must have been reared three thousand years ago. No such walls are built in that region today. The whole is liberally supplied with air. In a place where four corridors meet stands the famous idol of Chavin, a granite obelisk thirteen and a half feet in height with a diameter of over two feet at its widest. It represents a fanged monster, partly jaguar and partly human. Here for at least three thousand years must have stood this idol.

The figure is most carefully engraved in high relief and is adorned with serpents and other symbolic figures."

Dr. Renwick said that other commitments prevented a complete investigation of these subterranean passages. He felt a survey of the tunnels would require at least two years.

Rumors of these massive tunnels were so persistent during the 1850's that a viceroy of Peru decided to find the entrance. An expedition was outfitted and sent to find an entrance into the subterranean passages. They were guided by a roughly sketched Inca map that had been obtained from an unknown source by a Jesuit missionary. The map led the gold hunters into the rugged terrain of the Huatanay region of Peru. This was the area where the last of the Incas resisted the Spanish invaders for almost a hundred years. The Spaniards were under fire by savage Indians. They lost their supplies during a battle in which huge boulders were sent crashing down from high mountains by the outraged Indians. Disgusted with the savagery of the country and the hostility of the Indians, the group gave up their quest and returned to Lima.

Several of the early priests hearing deathbed confessions from converted Inca Christians. Father Pedro del Sancho in a Relacion told of a dying Quichua Indian who claimed to have been a witness to the ceremonial closing of the tunnels. Father del Sancho wrote:

"...My informant was a subject of the Inca emperor. He was held in high esteem by those in power at Cuzco. He had been a chieftain of his tribe and made a yearly pilgrimage to Cuzco to worship his idolistic gods. It was a custom of the Incas to conquer a tribe or nation and take their idols to Cuzco. Those who wished to worship their ancient idols were forced to travel to the Inca capital. They brought gifts to their heathen idols. They were also expected to pay homage to the Inca emperor during these journeys".

"As he lay dying, the man told me that he was revealing that which no other white man had ever been told. When it became apparent that the empire was falling to the "white devils" from across the sea, the high priest of the Temple of the Sun called a meeting. The men who came together were the highest priests of the land. They met with the sorcerers and magicians from Cuzco and other outlying towns. Also in attendance were other noble consorts from the court of Atahualapa, the last emperor.

"It had reached the ears of these men that my countrymen were interested in gold and silver. Their hatred for the emissaries of his majesty, the king, was beyond description. They agreed at this meeting to spirit away as much of their riches as could be handled. These treasures were placed in ancient tunnels that were in the land when the Incas arrived.

"Also Placed in these subterranean repositories were artifacts and statues deemed sacred to the Incas. When the hoard had been placed in the tunnels, there was a ceremony conducted by the high priest. Following these rites, the entrance to the tunnel was sealed. The opening was concealed in such a manner that one could walk within a few feet and never be aware of the entrance.

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The Russian-born mystic and occultist, Madame Helene H.P. Blavatsky, was travelling in Peru in 1848 when she heard rumors of these ancient tunnels. The founder of Theosophy, Madame Blavatsky was always interested in unusual events. After leaving Lima, where she heard about the tunnels, Madame Blavatsky went on to Arica on the frontier between Chile and Peru. She questioned everyone she met about the tunnels. Her report reads:

"We reached Arica, near sunset, and at a certain point on the lonely coast we were struck by the appearance of an enormous rock, nearly perpendicular, which stood in mournful solitude on that shore, and apart from the cordillera of the Andes. As the last rays of the sun strike the face of the rock, one can make out, with an ordinary opera glass, curious hieroglyphics inscribed on the volcanic surface.

"When Cuzco was the capital of old Peru, it contained the Temple of the Sun, famed far and near for its magnificence. It was roofed with thick plates of gold and its walls were covered with the same precious metal. The eaves troughs, carrying off the rainwater, were also made of pure gold. In the west wall, the architects had contrived an aperture, in such a way that, when the sunbeams reached it, it caught and focused them inside the temple's nave and sanctuary. Stretching inside the temple like a golden chain from one sparkling point to another, the rays encircled the walls, illuminating the grim idols, and disclosing certain mystic signs that were at other times invisible. Me Blavatsky, the location of the tunnels, their entrance and how they might be entered could be discerned. She reported these signs were invisible except on certain days when the sun's rays were focused directly on the inscriptions.

Interestingly, long before the Incas ever came on the scene, a very advanced and evolved culture existed around today's Quito area and much of the surrounding

Andean territory. This was known as the Kingdom of the Kitus. The Kitus possessed advanced astronomical and mathematical skills.

Madame Blavatsky reported the tunnels started at Cuzco and ran underground to Lima, a distance of around 380 miles by air. At Lima the tunnels turn southward into what is now modern Bolivia. This is a distance of some thousand miles! She also reported that within the tunnels is a point where a royal tomb has been constructed. The ancient tomb has been protected by a couple of enormous slabs of stone that form a door. The huge stone door is constructed in such a way that no cracks or joints can be seen. Only by reading certain signs can the secret location of the royal tomb be ascertained.

Exactly where she obtained her information was not mentioned by Madame Blavatsky. However, she mentioned a secret society of custodians who protect the tunnels. This secret society is believed by many investigators to exist today, carefully guarding the treasures of the ancients. However entrance could be obtained to the subterranean labyrinth provided the seeker can interpret symbols carved on rocks and visible only when the sun hits the stone at a certain angle.

Even if an adventurous person were to find the entrance, the tunnels would be extremely dangerous to explore. If the Inca's tomb is flanked by huge stone doors that pivot, there must be a method gaining entrance. The doors may be operated by a hidden mechanism. They might open when a certain word is spoken, reminiscent of the "open sesame" of the Arabian nights.

We can assume that the ancient builders of the tunnels anticipated possible grave robbers. They probably created a deadly trap for unwary ghouls. Madame Blavatsky was told during her South American trip that a thousand soldiers couldn't penetrate into the treasure-laden tomb. Her informant said:

"With the dead, did they attempt to force their way into the treasure tomb of the dead Inca. There is no other access to the Arica chamber, but through the hidden door in the mountains near the Rio Payquina. Along the entire length of the main corridor, from Bolivia to Lima and royal Cuzco, are smaller hiding places filled with treasures of gold and gems and jewels, that are the accumulation of many generations of Incas. The aggregate value of the treasures is beyond the power of man to estimate."

"We had in our possession an accurate map of the tunnels, the sepulcher, great treasure chamber and the hidden, pivoted rock doors," she stated. "It was given to us by an old Peruvian; but if we had ever thought of profiting from the secret it would have required the co-operation of the Peruvian and Bolivian governments on an extensive scale. To say nothing of physical obstacles, no one individual or small party could undertake such an exploration without encountering an army of brigands and smugglers with population. The mere task of purifying the mephitic air of the tunnel not entered for centuries would also be a serious one. There the treasure lies, and tradition says it will lie until the last vestige of the Spanish rule disappears from the whole of North and South America."

The island of Martinique, a story of similar tunnels was brought to his attention. The Carib Indians told the Spanish about the Amazon women who lived without men. Columbus and his crew were informed that these women would hide in ancient subterranean tunnels if they were

bothered by men. If their persistent suitors followed them into the tunnels, the Amazons cooled their passions with a flurry of arrows from their strong bows.

The concept of vast underground passages is enough to boggle the mind. That such tunnels could be constructed indicates a science in pre-Inca or Inca days. It means there was a technology capable of building a labyrinth beneath the earth.

And for what purpose? It is one thing to construct an underground shelter in the event of a catastrophe. Such a cavern, man-made or naturally formed, would provide safe refuge against an impending disaster. To construct tunnels that run for a hundred or a thousand miles beneath the South American continent is beyond the boundaries of present knowledge.

But many people persist in hunting for the caverns. I have corresponded with and met several people who search for the tunnel entrance. Some are wild-eyed visionaries with a fanatical gleam in their eyes. A few are mentally disturbed individuals. Others are quick-buck opportunists out to fleece anyone who will put up funds for the funds for an expedition.

A sampling of the correspondence includes this letter from a Brazilian physician who spends his vacation time hunting for the tunnels. He writes:

"... English Explorer, Colonel Fawcett, disappeared in the jungles several years ago. He was searching for a tunnel entrance into the subterranean world in the Rancador mountains when he vanished. Reports from that part of Brazil indicate that Fawcett and his son, Jack and their companion were living in a cavern city beneath the mountains. They were well treated, according to these reports, but they were not allowed to return to the surface because they might reveal the location of the entrance.

"The entrance to the cavern city is carefully guarded by the Murcego Indians. They are a ferocious, dark-skinned tribe with a highly developed sense of smell. You must obtain their approval before you enter the caverns. However, should they decide you are not worthy to share the secret, you will not be allowed to return to civilization. Don Francisco Pizarro found tunnel entrances that had been closed with gigantic slabs of stone during the campaign against the Incas. Pizarro located these entrances at a height of 22,000 feet on Huascarán, the sacred mountain of the Incas. History doesn't tell if he succeeded in entering the cavern or what he found there.

These caves were forgotten until 1971 when a group of South American spelunkers organized an expedition to explore the caverns. They arrived at the Peruvian village of Otuzco. The group was equipped with winches, miners lamps, ropes, cables, and battery-powered flashlights. Two hundred feet below the surface, the group found their progress blocked by several huge slabs of stone. It took the efforts of four men to push these doors open, pivoting the slabs on stone balls that acted as guides.

A report on what they discovered indicates history may need to be revised. A Peruvian periodical said:

"The tunnels found behind the stone slab doors would test the ingenuity of today's largest and best equipped contractors. These tunnels lead toward the seacoast angling away at a slope of 14 degrees. The floor of the tunnel is made from stone slabs. These stones have been mortised and grooved to fit together. They have been marked in such a manner that they are slip-proof.

"The tunnels extend for an estimated sixty miles and end some eighty feet below sea level where they are flooded with seawater. It is believed that the tunnel may have run beyond the coast, under the ocean, and onto an island off the coast. To date, the speleologists have not ventured beyond the spot where the tunnels are flooded."

"Scholars point out that the skills needed to construct these tunnels was beyond the knowledge of the natives of ancient Peru. Exactly who built the tunnel and why, remains a mystery."

Perhaps the mystery of the tunnels will be solved someday in the future. Until then, we might consider that these structures were probably in South America prior to the reign of the Incas. Some scholars have suggested that the tunnels were built by the Atlaneans. Others have speculated that an unknown race that existed before the flood constructed the tunnels. Still others debate the possibility that the tunnels were made by the unknown builders of Tiahuanaco and other megalithic stone works. It is rumored, but not proven, that subterranean tunnels can be found under the ruins of Tiahuanaco, that the passages spread out from those ruins to other points on the continent.

(Erich von Daniken...From The Gold of the Gods)

"I first met Juan Moricz on March 4, 1972... To me this is the most incredible, fantastic story of the century. It could easily have come straight from the realms of Science Fiction if I had not seen and photographed the incredible truth in person.

What I saw was not the product of dreams or imagination, it was real and tangible.

A gigantic system of tunnels, thousands of miles in length and built by unknown constructors at some unknown date, lies hidden deep below the South American continent. Hundreds of miles of underground passages have already been explored and measured in Ecuador and Peru. That is only a beginning, yet the world knows nothing about it."

On July 21, 1969, Juan Moricz, an Argentine subject, deposited a legal title deed signed by several witnesses with Dr. Gustavo Falconi, a notary in Guayaquil. The deed sets out Moricz's claim to be the discoverer of the tunnels as far as the Republic of Ecuador and posterity are concerned. I had this document, which was written in Spanish, translated by a UN interpreter. I quote the most important parts of it at the beginning of this incredible story of mine:

(quote by Juan Moricz...)

"Juan Moricz, Argentine citizen by naturalization, born in Hungary, Passport No. 4361689...I have discovered objects of great cultural and historical value to mankind in the Province of Morona-Santiago, within the boundaries of the Republic of Ecuador.

"The objects consist mainly of metal plaques inscribed with what is probably a résumé of the history of a lost civilization, the very existence of which was unsuspected by mankind hitherto. The objects are distributed among various caves and are of many different kinds. I was able to make my discovery in fortunate circumstances . . . In my capacity as a scholar, I was carrying out re-search into the folklore and the ethnological and linguistic aspects of Ecuadorian tribes

"The objects I found are of the following kinds:

"1. Stone and metal objects of different sizes and colors.

"2. Metal plaques (leaves) engraved with signs and writing.

"These form a veritable metal library which might contain a synopsis of the history of humanity, as well as an account of the origin of mankind on earth and information about a vanished civilization.

"The fact of my discovery has made me the legal owner of the metal plaques and other objects in accordance with Article 665 of the Civil Code.

"However, as I am convinced that the objects, which were not found on my own land, are of incalculable cultural value, I refer to Article 666, according to which the treasure I discovered re-mains my personal property, but subject to State control.

"I beg you, most excellent President of the Re-public, to appoint a scientific commission to verify the contents of this document and assess the value of the finds...

"I am prepared to show such a commission the exact geographical position and site of the entrance, as well as the objects I have discovered so far"

(back to Erich von Daniken...)

Moricz stumbled on the underground passages in June 1965, during his research work, in which he was ably assisted by Peruvian Indians who acted as skillful intermediaries between him and their tricky fellow tribesmen. Being cautious by nature and skeptical as befitting a scholar, he kept silent for three years. Not until he had covered many miles of underground passages and found all kinds of remarkable objects did he ask President Velasco Ibarra for an audience in the spring of 1968. But the President of a country in which nearly all his predecessors had been deposed by rebellions before the expiry of their term of office, had no time for this lone wolf with his incredible tale of discovery. The palace flunkies found the obstinate archaeologist very charming and assured him, after long delays, that the President would be glad to receive him in a few

months' time, but Moricz was finally told he could not have an audience until 1969. Disillusioned and embittered he withdrew to his subterranean retreat.

The Tunnels of Juan Moricz

By Erich Von Danken From The Gold of the Gods

Moricz said that passages like those through which we were going extended for hundreds of miles under the soil of Ecuador and Peru.

“Now we turn off to the right,” called Moricz.

We stood at the entrance to a hall as big as the hangar of a Jumbo Jet. It could have been a distribution center or a storeroom, I thought. Galleries leading in different directions branched off it.”

This nameless hall into which the seventh passage leads is intimidatingly large, but very beautiful and nobly proportioned. We were told that the ground plan measures 153 by 164 yards. It went through my mind that these were almost the dimensions of the Pyramid of the Moon at Teotihuacan and that in both cases no one knows who the builders, the brilliant technicians, were.

“There were animals behind the chairs: saurians, elephants, lions, crocodiles, jaguars, camels, bears, monkeys, bison, and wolves, with snails and crabs crawling about between them. Apparently they had been cast in molds and there was no logical sequence about their arrangement.

The whole thing was like a fantastic zoo and what is more all the animals were made of solid metal.

Also in this hall was the most precious treasure of all, the metal library mentioned in the notarial title-deed, although I could never have guessed what it was really like from reading about it.

The library of metal plaques was opposite the zoo, to the left of the conference table. It consisted partly of actual plaques and partly of metal leaves only millimeters thick. Most of them measured about 3 feet 2 inches by 1 foot 7 inches. After a long and critical examination, I still could not make out what material had been used in their manufacture. It must have been unusual, for the leaves stood upright without buckling, in spite of their size and thinness. They were placed next to each other like bound pages of giant folios. Each leaf had writing on it stamped and printed as if by a machine. So far Moricz has not managed to count the pages of his metal library, but I accept his estimate that there might be two or three thousand.

The characters on the metal plaques are unknown, but if only the appropriate scholars were told of the existence of this unique find now I am sure that they could be deciphered comparatively quickly in view of the wealth of possibilities for comparison.

No matter who the creator of this library was, nor when he lived, this great unknown was not only master of a technique for the “mass-production” of metal folios in vast numbers—the proof is there—he also had written characters with which he wanted to convey important information to beings in a distant future. This metal library was created to outlast the ages, to remain legible for eternity.

I should like to know what tricks scholars will use to displace this fabulous metal treasure of inestimable archaeological and historical value, which is described here for the first time, from the period into which it does not seem to fit.

The walls and passages of the tunnel system were bare.

Moricz showed me a dome. Figures with dark faces stood like guards around its circumference. They had hats on their heads and held spear-like objects in their hands, as if they were ready to defend themselves. Figures flew or floated through the air near the top of the dome. By the light of my torch I discovered a skeleton crouched behind the "Romanesque" entrance to the dome. It did not shock me, but what did shock me was this model of a dome.

Whole books could and *will* be written about these tunnels and their treasures. Among many other things, they will mention the 6-foot high stonemason's works, representing beings with three and seven heads; the triangular plaques, with writing on them as if schoolchildren had been making their first attempts at writing; dice with geometrical figures on their six plane surfaces; the piece of soapstone, 3 feet 8 inches long and 9 1/4 inches wide, which is curved like a boomerang and covered with stars, etc.

No one knows who built the tunnels; no one knows the sculptors who left behind these strange ambiguous works. Only one thing seems clear to me. The tunnel builders were not the same men as the stonemasons; their stark practical passages were obviously not meant to be decorated. Perhaps they showed the underground vaults to a chosen group and the latter fashioned in stone things they had seen and heard and stored the results in the depths.

So far the entrance to this underground treasure-trove of human history is known only to a few trustworthy people and it is guarded by a wild Indian tribe. Indians lurk unseen in the undergrowth and watch every movement made by strangers. Moricz has been accepted as a friend by the chieftain of the cave guardians and three members of the tribe who are occasionally in contact with civilization.

But it is a remarkable fact that Indian chiefs occasionally use gold to pay the debts they have incurred with the civilized world or present friends who have rendered their tribe a service with precious gold objects from their five-hundred-year old past.

Today I know that the biggest treasure from the dark tunnels is not on show in South American museums. It lies in the back patio of the Church of Maria Auxiliadora at Cuenca in Ecuador, some 8,100 feet above sea level.

Father Crespi the collector of the treasure, which is priceless just for its weight in gold, has been living in Cuenca for forty-five years. He is accepted as a trustworthy friend of the Indians, who during past decades fetched the most valuable gold, silver and metal objects from their hiding places piece by piece and gave them to him, and still do so today.

Father Carlo Crespi, who comes from Milan, has lived in the small town of Cuenca, Ecuador, for more than 50 years. He is a priest of the Church of Maria Auxiliadora. Crespi was accepted by the Indians as a real friend. They used to bring him presents from their hiding places. Finally the father had so many precious objects stored in his house and the church that one day he received permission from the Vatican to open a museum. This museum in the Salesian School at Cuenca grew and grew until in 1960 it was one of the biggest museums in Ecuador, and Crespi was recognized as an archaeological authority. But he has always been a rather embarrassing servant of his church, for he asserts vehemently that he can prove that there was a direct connection between the Old World (Babylon) and the New World (pre-Inca civilizations); and that goes right against prevailing opinion. On 20th July 1962 there was an act of arson and the father's museum was burnt down. What Father Crespi managed to salvage is housed today in two long narrow rooms, which are in a terrible muddle. Brass, copper, sheet-metal, zinc, tin and wooden objects and in the midst of them all pure gold, sheet-gold, silver and sheet-silver. Nowadays hurried visitors claim that the old man, who is ninety now, is senile and incapable of telling brass from gold. They say he owns nothing but worthless junk made by present-day Indians and palmed off on him. It is true that Crespi is no longer in possession of all his mental powers, but he was when he built his museum as a renowned archaeologist during the best years of his life. It was no junk yard. Most of the pieces came from the underground hiding places of

which the Indians know so many. All the motifs date to Inca or pre-Inca times; there are no Christian symbols among them.

The minute fraction of the treasure from the patio of the Church of Maria Auxiliadora at Cuenca is a still more minute fraction of the precious objects which rest undisturbed in Juan Moricz's tunnels, an orgy of human history in metal, ...

Professor Miloslav Stingl is the leading South American scholar in the Iron Curtain countries; he graduated in the ancient civilizations of America, Today he is a member of the Academy of Sciences at Prague and author of archaeological and ethnological books. *In versunkenen Mayastädten* (1971), for example, is highly acclaimed. Professor Stingl, who was a guest in my house, saw the photographs I had taken at Cuenca.

He said "If these pictures are genuine and everything indicates that they are, because no one makes forgeries in gold, at any rate not on such a large scale this the biggest archaeological sensation since the discovery of Troy. Years ago I myself supported the view that the Incas had no writing, in the alphabetical sense of the word. And now I am faced with Inca writing.

Who is going to study the tunnels and treasures underneath Ecuador, who is going to bring this sensational archaeological discovery into the searching light of scientific examination?

Stan Grist

This is where I had my first opportunity to ask, "Sr. Moricz, is it true what I read in the book about the tunnels and metallic library?"

Juan looked me straight in the eyes with a very penetrating gaze and said, "Oh yes, that and many more things." "However", he warned, "that liar, von Daniken, was never in the tunnels. He has no personal knowledge of my discoveries. I will tell you the truth tomorrow. I don't feel well today and must go home now. Goodbye."

I was so disappointed to not be able to ask and hear more. "Patience," I said to myself. "My time will come soon."

Zoltan more than a dozen times, sometimes for up to three weeks at a time. Slowly but surely, he shared more and more information with me about the life and work of Juan Moricz. Zoltan provided me with as much physical documentation as possible. Unfortunately, after Juan's death, Juan's library and documents were sealed off from access. Apparently, Juan's lawyer became the custodian of these materials. I hope to eventually gain access to some of these resources.

Early on, Zoltan told me about Juan coming to Ecuador from Argentina. This was because Juan needed to live closer to the area that he most needed to investigate

in the field.

Juan Moricz discovered the underground passages of the Cueva de los Tayos in June 1965, during his field work, while being guided by local Indians who acted as intermediaries between him and their less-trusting fellow tribesmen. Being cautious by nature and skeptical as a scholar should be, he kept silent for three years. Not until he had covered many miles of underground passages and found all kinds of remarkable objects did he ask President Velasco Ibarra for a meeting in the spring of 1968.

On July 21, 1969, Juan Moricz, an Argentine subject, deposited a legal title deed signed by several witnesses with Dr. Gustavo Falconi, a notary in Guayaquil. The deed set out Moricz's claim to be the discoverer of the tunnels as far as the Republic of Ecuador and posterity are concerned. Here is the exact wording of the document...

"Juan Moricz, Argentine citizen by naturalization, born in Hungary, Passport No. 4361689...

"I have discovered objects of great cultural and historical value to mankind in the Province of Morona-Santiago, within the boundaries of the Republic of Ecuador.

"The objects consist mainly of metal plaques inscribed with what is probably a résumé of the history of a lost civilization, the very existence of which was unsuspected by mankind hitherto. The objects are distributed among various caves and are of many different kinds. I was able to make my discovery in fortunate circumstances... In my capacity as a scholar, I was carrying out research into the folklore and the ethnological and linguistic aspects of Ecuadorian tribes

"The objects I found are of the following kinds:

"1. Stone and metal objects of different sizes and colors.

"2. Metal plaques (leaves) engraved with signs and writing. These form a veritable metal library which might contain a synopsis of the history of humanity, as well as an account of the origin of mankind on earth and information about a vanished civilization.

“The fact of my discovery has made me the legal owner of the metal plaques and other objects in accordance with Article 665 of the Civil Code.

“However, as I am convinced that the objects, which were not found on my own land, are of incalculable cultural value, I refer to Article 666, according to which the treasure I discovered remains my personal property, but subject to State control.

“I beg you, most excellent President of the Republic, to appoint a scientific commission to verify the contents of this document and assess the value of the finds...

“I am prepared to show such a commission the exact geographical position and site of the entrance, as well as the objects I have discovered so far...”

Juan then waited for a response from the president. But the president of a country in which nearly all his predecessors had been deposed by rebellions before the expiry of their term of office, had no time for this unknown researcher with his incredible tale of discovery. The presidential palace assistants found the obstinate archaeologist very charming and assured him, after long delays, that the president would be glad to receive him in a few months’ time, but Juan was finally told he could not have a meeting until 1970. Disillusioned and embittered, he decided to approach the situation from a different angle.

Juan then decided to form his own expedition with a group of friends and associates who could be witnesses to the great claims that he had publicly made. The expedition was conducted near the end of 1969.

“During his initial stay in Ecuador, Zoltan was introduced to fellow Hungarian countryman, Juan Moricz. A close friendship soon developed and somewhere along the way, Zoltan ended up moving to Ecuador to work with Juan Moricz on the metallic library and gold mining projects. It appears that he left a lot behind in California in order to do this.

Zoltan told me that Juan Moricz, at that time, had moved to Ecuador from Argentina just a few years earlier. Moricz claimed to have recently discovered the Cueva de los Tayos and the metallic library. Initial attempts to gain financing and form an

expedition to recover the metallic library had all ended in failure. That is when they decided to acquire financing from a gold mining project instead.

.... The next day Juan did feel better and I was invited to visit him in his office. My first impression was of the limitless number of books on shelves all over his sizable office. There were thousands of books everywhere I looked.

As I explored Juan's multi-room office, I randomly selected a number of different books from his shelves to peruse. I noticed that each book was heavily underlined throughout, an obvious sign that they had been carefully read. I saw books in at least 10 different languages. Wow, this guy was quite a scholar. I thought that I was a reader and researcher, but I was nothing next to Juan Moricz. Then Zoltan told me that this was only a fraction of Juan's overall library! The bulk of the library was stored in two other locations nearby, there in the city of Guayaquil.

Juan grew tired and our time together was quickly coming to an end. He invited me to return for another visit on my next trip to Ecuador. Before I left, I asked about the metallic library. Juan responded, "Stan, I don't feel the time is right yet. Perhaps we can discuss this more in the future."

I arrived back home in Calgary, safe and sound. I began brainstorming about how I could become involved with Juan Moricz and Zoltan Czellar in the "metallic library" project. I felt a strong desire to find out for myself if this was really a true story or just fairy tales created in someone's fertile imagination.

About a week after my return to Canada, the phone rang and it was Zoltan calling me long distance from Guayaquil, Ecuador. He sounded sad and fumbled a bit with his words.

"What's going on Zoltan", I asked. "You sound upset."

"Stan, I have some very bad news for you, unfortunately. Last night, Juan passed away."

From Richard Wingate Lost Outpost of Atlantis

“Are the Crespi artifacts part of that long-sought Incan treasure? Did that furtively buried horde include articles dating to the time of the Inca’s mysterious forebears?”

Ironically, the Crespi collection has suffered malevolent neglect and derision from the scientific community precisely because of its richness. It would seem that a museum stocked with inexplicable artifacts would draw scholars from all disciplines eager to enlarge their thinking with the stimulus of unknown findings. Yet the Crespi collection is such a monumental offense to all the theories of human history and culture that the few traditional historians who know of it apparently would just as soon ignore the matter.

If the technological artifacts in this collection are proven authentic, it will create a revolution in historical thought. “

Richard Wingate On his travels through Ecuador found a jungle cache of artifacts of inexplicable origin. Many of these 7,000 objects showed Egyptian, Phoenician, or Abyssinian influence; many were of gold, bronze, and other foreign alloys. None of them bore any influence of either Incan or Mayan civilization, both indigenous to the region. These pieces defy all known archaeological rules for the area, with workmanship too sophisticated for primitive craftsmen and materials too precious to be fakes. These objects, known as the Crespi Collection, named after the Italian missionary who inadvertently became curator of these artworks accumulated by his Indian congregation (and since enshrined as a national treasure by the Ecuadorian government), pose questions which up to now have had no answer.

Please see the compilers paper titled Crespi Artifact Collection of Cuenca Ecuador.

Natural History

“The rise of the Andes is said to have shaken the whole world. Hundreds if not thousands of cubic miles of the body of the earth almost instantaneously heaved upward producing violent earthquakes which spread throughout the globe... The Rockies as well as the Andes form a chain a third the circumference of the globe, were undergoing simultaneous orogenic movement with deluging waves sent careening over the land...The Andes rose many thousands of feet in the age of Man amid much volcanic activity”

R.T. Chamberlin

The **World and Man**

(from **The Mystery of Atlantis**)

”Another inexplicable cyclopean ruin, that of the city of Tibanaco, on the shores of Lake Titicaca, in Bolivia, was found abandoned by the first Spaniards who arrived there. It was a city built of enormous stone blocks, some of them weighing up to 200 tons, fastened together by silver bolts (These silver bolts were taken by the Spanish conquerors, causing the buildings to collapse during subsequent earthquakes) Stone blocks weighing 100 tons had been sunk into the earth as foundations for the supporting walls of these buildings, and door frames 10 ft high and 2 feet thick had been carved from single blocks of stone. According to local legends, the city had been built by the gods. One might believe that the builders were superhuman, because the enormous ruins were located at an altitude of 13,000 feet and located in an arid area now incapable of supporting the large population necessary to build such massive buildings.”

“Some South American archaeologists consider that Tihuanaco (no one knows what its builders called the city, as there are no records available) was built at a time when the Land was almost 2 miles lower than it now is. In fact, an ancient and deserted seaport is located nearby. This theory is based on changes in the Andean Ridge, as interpreted by deposits of calcareous lime or “water mark” lines on cliffs and mountains, and on the assumption that that section of the Andes and Lake Titicaca were thrust upward, destroying and emptying the city, as well as other centers of this prehistoric culture. Remains of mastodons, toxodons, and giant sloths found in strata nearby indicate this change of altitude. They could not have lived at the present height, anymore than could the population necessary for building such a city have supported itself in such a high and arid zone. Pictures of these animals have been found on ceramics among the ruins, drawn by the vanished inhabitants of the region.”

“Nadaillac refers to traditions collected by Brasseur de Bourbourg: “There were in these regions, at that remote date, convulsions of nature, deluges, terrible inundations, followed by the upheaval of mountains, accompanied by volcanic eruptions. These traditions, traces of which are also met with in Mexico, Central America, Peru and Bolivia, point to the conclusion that man existed in these various countries at the time of the upheaval of the Cordilleras, and that the memory of that upheaval has been preserved.”

“Other traditions allude to convulsions of to inundations, and profound disturbances, to terrible deluges in the midst of which mountains and volcanoes suddenly rose up. Some of these legends relate to a universal flood, a myth ‘spread throughout the New World. from one pole, so to speak, to the other.”

(*Pre-Historic America*, Nadaillac, p. 17, 527.)

THE AGE OF THE BOLIVIAN ANDES

Anonymous: *Geographical Record*, 4:59, 1917.

In a paper of only three pages (E. IV. Berry: The Age of the Bolivian Andes, Proc. Nati. Acad. of Set. , Vol. 3. pP. 233—285, April, 1917) there are announced some remarkable fossil evidences which confirm recent physiographic conclusions as to the late Tertiary and early Pleistocene uplift of the Central Andes. Fossil plants at Coroeoro (13, 000 feet) and Potosi (14,000 feet), which include a fern and tropical trees allied to those now living on the Amazon lowlands, denote a more humid climate and a far lower elevation, and, the author says, “the sea deposited a part of these strata [on the Bolivian highlands in late Tertiary or Pleistocene time, and since that time there have been differential vertical movements amounting to a minimum of 13, 500 feet.” The author concludes: “There is, then, definite evidence that parts of the high plateau and of the eastern Cordillera stood at sea level in the late Tertiary.

In various papers in past years Bowman has demonstrated the rapid and recent uplift of the Central Andes and more recently in “The Andes of Southern Peru” (1916) has elaborated a physiographic argument, based on detailed topographic surveys in southern Peru, which concludes that an uplift of at least 7, 000 feet is demonstrable and that it may have been much more. The convergence of the physiographic and the fossil evidence is singularly conclusive, and the full report on the fossil evidence may be expected to form one of the major contributions to the physiographic history of the Andes within the decade.

There is much evidence that the Amazon Basin was once a large inland sea that emptied into the gulf of Mexico in Venezuela. This is shown below.



The people of the Andes civilization could launch ships in this sea and could carry on trade to Mesoamerica and up the Mississippi River to the advanced Mound Builders.





The Andean Plateau of Titicaca

The Atlantis Trail

